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Compendious Assertion
AND
VINDICATION
OF THE
Eternal Godhead
OF OUR

Lord Jesus Christ, and of the Blſſed Spirit ;
On occasion of that Paper Caſt into Both
Houſes of Parliament at the Beginning of
this Seſſion , In Denial thereof :

Luke 19. 38. 40. *Peace In Heaven, Glory in the Higheſt.
If theſe ſhould Hold their Peace, The Stones would Imme-
diately cry out.*

By T. BEVERLET.

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High Court of Parliament,

*This most Compendious Assertion, and Vindication of the grand Doctrine of Scripture; the Eternal Godhead of our Lord and Saviour Jesus Christ; and of the Distinct Increated Spirit; from the Damnable Heresies, denying the Lord that Bought us; Is most Humbly Presented to the most Honourable, and Supreme Council of the Nation in Both Houses of Parliament Assembled; as well for their Confirmation in so Fundamental a Truth, as also in Attestation to, and as a most Due Honourable Memorial of their Christian Zeal, and Justice upon that Paper, cast into the Houses; * Impugning so Great a Principle of our most Excellent Religion,*

** A Dialogue by way of Question and Answer; and, a brief and clear Confutation of the Trinity.*

By Their most Unworthy, yet most Humble, and Affectionate Orator, and Servant in the Kingdom of Jesus Christ, God over All Blessed for ever.

T. Beverly.

A Vindication of the Eternal Godhead of our Lord Jesus Christ.

EVERY Man Finds within himself such a Power, as that, we call *Understanding*; This *Apprehends, Thinks, Reasons of Things*; of which Power he can no more Doubt, than that *He is*; or that he hath Senses of Body meeting with and judging of their Proper Objects; according to that Wise saying of *Elihu in Job*; *There is a Spirit in Man, and the Breath of the Almighty giveth him Understanding*; For *Eternal Wisdom Rejoyses in the Habitable parts of Gods Earth, and its Delights are with the Sons of Men*; The Spirit of a Man is the Candle of the Lord, Lighted by that *Wisdom, or Logos, that Infinite Reason that Lighteth every Man that cometh into the World*; By this a Man is able to Judg of every Intellectual Ofserture, or Propofal made to him.

This *Understanding* of Man, and the Faculties of it Miniftred unto by outward Senses, in that variety of Objects about them, cannot but, moving it self, enquire; How it Self; the body wherein it dwels, of such a Figure and Mein, and the World about us came into Being; nor can Its Surmises, and Enquiries Rest, till it Ascend to some First Cause, which it cannot but Style by some word, importing what we call, God; and understand by it, *viz. The Highest, Greatest, and Best, the Original of Being*; and for which every Language hath some proper Voice; For both the Inward Characters God hath Engraven upon every Mind, and thereby manifested himself in us, and to us; and the *Invisible Things of him from the Creation of the World Clearly understood by the Things, that are made, even his Eternal Power, and Godhead, urge us here unto*.

The *Understanding*, as soon as it hath the Apprehension of God, the Willest, Holiest, most Gracious and Faithful, Supreme Being; immediately passes, or is Congregated into that awful Faculty, or Power of Mind, we call, *Conscience*; which falls under Sense of Duty to this Supreme Being by way of Worship, and Adoration; and cannot but make all the Search, It is Able, How it is to Steer, and Govern it self in such Worship, and how it is to shape a Conversation so, as to be most Acceptable, and Pleasing to such a Sovereign Being,
and

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and, that it may be in Favour, and Grace with Him; whereupon presently rise up those Engrafted Notions, we find of the Distinction between Good and Evil; given us First in Creation, and Conserv'd to us, as will appear, by the Redeemer in our Nature.

Any man of Thought, and Consideration, deeply Revolving the Notions of God; and looking into himself, and about him upon the State of Human Nature, and the Creation, as it points upon Man; hath all the *Reason* imaginable to apprehend a mingl'd State of Mercy towards, and Judgment upon the *Humane Race*; and that it is Envelop'd with Darkness, and Clouds Concerning things that appertain to it, as a *Being of Reason*, and *Understanding*; and that hath such *suspitions* and *surmizes* at least, and (the more it Thinks) even Assurances of its own *Immortality*, and *Everlasting Duration*; and as it finds its self in the Dark; so it finds a *Nisus*, an earnest Endeavour, and Aspiring to greater Light; to which it finds greater Encouragement by the Agitation of it self; because Light, while it moves it self, comes in every way upon it, with an unexpected Liberality.

Yet concerning God, and Eternal Things, Its Strivings, and Elustrations out of this Darkness, It finds so little successful, and satisfactory; that it cannot but desire some *Oracle* or *Immediate Word from God*, that may, as a *Pole Star*, Guide it, upon such an Ocean, and in such a Night; and the more Rational and Necessary This is, because it is *Mathematically Certain*; whoever is the *First Cause* is a Being immense; because he must have Operated through the whole Compass of *Finite Things*; and must be beyond all that he hath made, more Great and more Excellent; that is Infinite; How then can a Being, but a little part of what God hath made, Measure him, that hath made All; or though our Mind can Measure by All, that he hath made, to him; yet finding an immensity beyond All he hath made, It hath nothing to measure that immensity with.

It is then Demonstration, A Finite cannot Measure, or Comprehend an Infinite; For then it were not Infinite, and beyond All it hath made; most Eloquently is This Expressed, *Job 11.* 7. *Canst thou by searching Find out God, Canst thou find out the Almighty to Perfection? It is High as Heaven, what canst thou do? It is Deeper than Hell; what canst thou know? The Measure thereof is Longer than the Earth, and broader than the Sea. It exceeds all that is made.*

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Much less, (if we could allow Degrees in Impossibility) can any thing Finite Find out, or Measure Infinite; when that Finite hath Great Clogs, and Difficulties upon its Action; In the midst of such Great Disadvantages, as we Find, are Fallen upon us, we may all say, (if that Great and Good man said so) Surely I am more Brutish than any Man, I have not the understanding of the Holy One. *Who hath Ascended up into Heavens, or Descended? Who hath gathered the Waters in his Vials? Who hath Bound the Waters in a Garment, who hath Established the Bounds of the Earth? what is his Name, and what is his Sons Name, if thou canst tell?* Prov. 30. 2.

The Understanding, and the Conscience Finding Things thus within it self, must needs according to all Rules of Right Reason, hearken after any Divine Revelation, The Infinite good God may have made himself in the World: and much more if any such, as Calls it self the *Oracles* and *Word* of God hath come under our very Eye, and the Notices of our Minds; and the Awe, and Reverences of it have been Imprinted upon our Education; we ought to Read, Search and Consider, whether we find it agreeable to so great a Title, and Pretension; And if we find it so: much more to Read, Meditate, Search, and Compare one Part, and Portion with another; and first, and especially concerning the *Divine Being in all the Manifestations and Publications he hath been pleased to make of himself.*

That Scripture, we call in Honour, The Scripture, *The Book*, The word of God hath those Supreme Characters of Truth, most particularly (to omit all others at this Time) and Transcendently concerning God; the *Greatness, Excellency of his Being*; All Attributes of *Perfection*, both as to what we call *Physical*, or *Natural*; *Metaphysical*, *Moral*, *Divine*; and is most Full in the Love, Duty, Service and Obedience we owe to him, and to him alone: *The Only True God, and no other hath him*; It Declares that he is a God infinitely jealous of *Glory*, his *Glory* to another, *Himself*; or that it should be given by Any of his *Creatures* to Any other; that we may surely Trust, in what it hath said concerning him through whom seeing we may with great Boldness appeal to All the World to find such another Writing, or Discourse through the whole World I say then, we may most securely Trust in it concerning All; It hath Spoken of God; for God hath *manifested that word of his above, ordering all his Name*; Psal. 135. 2. in publishing, Proclaiming it, and making it known; Herein then let us be agreed; To Stand, or Fall by the Judgment of Scripture concerning this point.

It is then most Evident ; There is not a Greater Doctrine of Scripture, then that God is only one God ; and that there is no other besides him ; God hath Declar'd, *He knows not any other than himself ; Hear Oh Israel, Jehovah, thy God is one Jehovah : And thou shalt Love and Serve him therefore with thy All,* Deut. 6. 4. &c. Our Trust, and Dependence is to be on him alone : And we have no Natural Principle concerning God, more Evident, than this : Infinite Being, Infinite Holiness can be but one ; All call'd to can, besides his, be only Participations, Derivations from him : For if there were, or could be any other, he were not Infinite ; Two Infinites cannot be ; God himself declares in Scripture, *He knows no other besides himself,* Isa 44, 8. if therefore our Scripture should speak of any other God besides this one True God it must contradict it self ; If it speaks of any Holiness, Eternity, Omnipotence, Omnipresence, so that by the manner of its speaking, we find it infinite, and that it speaks of it as Infinite, we know it is one Eternity, Omnipotence, &c. And that each appertains to God, and to none but him ; Herein we are also agreed.

There is nothing, this Scripture, and Word of God is more Abundant, and more severe in, than in Remonstrating against Idolatry, or making an inward acknowledgment, and thereupon giving any outward Worship to any Creature, that is relerv'd to God alone ; *If I have beheld,* saith Job, *the Sun when it shineth ; or the Moon making in brightness, and my Heart hath been secretly Enticed, and my Mouth hath kiss'd my Hand,* Job 31. 26, 27. It is a Sin God is Jealous of, and Visits in the Fathers, and from them to the Third and Fourth Generation of Children, that continue in the Practice, or under the Guilt of, by not Confessing, Bewailing, and seeking Pardon of it, even as in their Ancestors. So that it cannot be once Thought, that Scripture should direct this Action of the Rational, Intellectual Creatures Angels or Men, upon any Created Being how excellent so ever. What the Adversary then hath Asserted concerning the Greatness of the Sin of Idolatry, concerning the Jealousy of God ; and that it is Equally a Sin to Worship an Angel, beside, or against the Creator, Blessed for ever, as to Worship a Worm ; And tho there are indeed the Proper Remonstrances against the Brutish Worship of baser Creatures ; Yet all this is most freely Acknowledged and to be highly contented in. If therefore Scripture hath undoubtedly Directed any such Acts as these, that cannot possib, be understood otherwise, than as Proper to God alone. or
that

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that greater cannot be rendered to God. It is certain he is the one True God, upon whom they are so Directed by *Scripture*.

In the same manner, if the peculiar Names, and Titles, given by *Scripture* to God are given in plain, and firm sense of *Scripture* to Any, therein made known to us; so as that such Acts of Soul, of Love, Adoration, and Service are Elicited, and drawn out thereby upon him, so made known to us by *Scripture*; It is thereby made known to us, he is indeed the True God so Represented to us by *Scripture*.

Lastly, If the *Scripture* Assures to us such Acts of Grace, and Favour, from any whom it makes known to us; and of Supreme Benefit, Blessing, Life and Happiness deriv'd to us; that no greater can be made known upon us by God himself; It is an Assurance to us, he is by *Scripture* made known to us to be the True God, who hath laid such Obligations upon us; Because such obligations unavoidably do, or ought to Draw out such Acts of Love, Service, and Obedience to him so made known to us by *Scripture*, so doing for us as can, and ought to be offered to God alone, and higher than which, we cannot offer to the one True God.

The Assurance of All and Each of these Rests upon this; that seeing God is a God so Jealous, and does so Abhor Idolatry, or the Debasement of himself, by lifting up any Creature upon his Throne; or Mans Debasement of himself, made in his own Image and Similitude by the Worship of any below God himself; He would not therefore so speak of, or Represent any Creature in his own Word, as should necessarily, and even unavoidably Surprize, or Betray his Creature into the Worship of Another Creature; or cause him to Approach to that great Sin of Idolatry by committing such a high obliging Power, or Trust of Doing Good to us; as must needs lay upon us the Engagements of such Acts of Love, Service, and Duty, as cannot be duly given to Any, but God Alone.

This is much more Argumentative, when we consider; that when God, of whom we have not the least doubt, or Scruple, that he is the True God, and of whom we say, *He is our God*; Joh. 8. 54. so speaks in his own word; of which we are also fully assured, It is his own word; that we are thus drawn out to such Love, Worship, Service Faith, and Obedience; He brings his Creatures under this Dilemma, or Hazard on Both sides. That as there Lies the Danger of Idolatry on one side by the Worship of a Creature in the place of the only True God; so on the other side;

side, There lies the great Danger of denying the True God, by not *Worshipping Him*, as he hath declar'd himself, he would be *Worshipped*; and if any one Refuses to *Worship* him so, he does indeed loose the True God, whom he pretends to own, by not *Worshipping* him so, as he Declares, and makes known himself to be the True God in his Word; that he might be so Loved and *Worshipped*.

And if the Vital Acts of Union to the True God, in being Reconciled to him in the Case of Sin, and Guilt; Receiving the Powers of Holiness, so, as to be made like to him; and the Hopes of Enjoying him for ever in *Eternal Life*, be so made known to us, as to consist in such Acts of Faith, Love, Service, Obedience, as to himself, the True God so Manifested, and Revealed in any One of the *Three*. Then are we utterly Deprived, by denying the True God so Manifested, of the Exerting and putting forth those Acts, by which we should take hold of God; and are also Cut off from those Consolations, that Quiet, Peace of Conscience, those Helps in Life and Death God hath so freely Offered to us in making himself so known to us; and which are so Necessary to our Happiness here and for ever.

And if any one should say, How shall we come from out the Maze, and Labrinth of a Danger, that pushes thus on every side. The Resolution is easy to us, if we duly consider this; we are much more Competent Judges of the Actions of our own Minds, and Hearts, than we are of the Nature and Being of God. For that as hath been already Reason'd, being Infinite, and Incomprehensible, we are no Judges of that; but Receive it, most Certainly, Clearly, and Fully by Divine Revelation alone; If therefore God hath so declar'd himself, that he is *Three*, and no more in that *One God*, we are not Wise nor great Enough to Dispute it. But we are Judges of the Acts of our own Mind, whether such as God hath Commanded in his Word to himself, as made Known in *Three*, yet *One*, are not such to Each of the *Three*; as most certainly we are Assured, we cannot Exert, or put forth Higher to the first of the *Three*, whom All Acknowledg the True God, then is, Requir'd in his Word to every one of the *Three*; nor can we find, or feel our selves under stronger Obligations to the one, than to the other, by what his Words hath Declar'd to lye upon us to every of the *Three* Distinctly. For the *Three* are by his word *One* High and Eternal Nature.

And.

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And This is much more Confirm'd to us; if we find in our own Souls, we are not Distracted in our own Souls in Worshipping, Believing, Loving, Delighting in the one God, by Applying our selves to the *Three Distincts*, as the *One God* hath made known himself in his Word, he is; and that he would be applied to in each of the *Three Distincts*; who are *One God*; but the more Inwardly, Livelily, we apply to each one, the more closely we Unite to each other of the *Three Distincts*; and to the *Three*, as the *One True God*; So that, what seems so Difficult, and Hard to Understand, because we Finitely cannot measure the Infinite Being, but know him aright only by his Word, That His Infinite Wisdom hath sweetened, and Adjusted to us in our own Hearts, that as he is *One*, and yet *Three Distincts* made known to us; so the *Actions* of our own Hearts, while Directed to *Three Distincts*, *One God*; yet Center in *One Act* of Love, Faith, Obedience, Worship of the *One True God*; which to Astonishment, Answers all Scruples in our selves, even as it Returns, and beats back all the Evils of Adversaries, as Arrows from a Wall of Brass; because, as we Feel those Powers of Mind, of Conscience, of Will and Affections, so we Find the Answerableness of the Truth, as Scripture Speaks of it, to them; And this Mystery is no more owing to *Priest craft*, or their *Power*, *Lordly Impositions*, than the Discovery of the Fine and Curious Parts in the Frame of Mans Body, can be call'd the mere Craft, and Domination of *Physitians* or of the Retired Veins of Reason, and Justice, and Right, that are Truly so, can be call'd the Craft or Domination of *Lawyers*.

It is a Wise saying, *De Deo Vera Dicere Periculosum*, There is great Caution, and Reverence Necessary, even when we speak True Things of God; it is safest to keep exactly to the very words of Scripture, and which its *Wisdom Teaches*, *Comparing Spiritual Things with Spiritual*: For when even the Wissest, most Learned, and Nicest *Philosophers* come to Discourse their own Conceptions, They Darken the Wise, Holy Counsel of Scripture concerning God by words without Knowledge; That alone can make all men see what is the *Oeconomy*, the *Communion* and *Communication* of this Mystery; which even *Principalities* and *Powers* in *Heavenly places* Learn from the Church, even this Mystery hid in God who Created all things by Jesus Christ.

That

That the Father, the Son, or Word, and the Spirit, even as the One God, are often spoken of in the Word of God is undeniable matter of Fact: In the New Testament the Mentions are continual; In the Old Testament, the Father not only, as the Father of Heaven and Earth, but with a Peculiar Relation of Grace, Blessed be the God of Israel, our Father, 1 Chron. 29. 10. Doubtless thou art our Father, Esay. 63. 16. Lord, thou art our Father, Esay. 64. 8. The Son is spoken of, Prov. 30. 4. What is his Name, and what is his Sons Name, if thou canst tell; and where we would not expect it, It is found in the Mouth of Nebuchadnezzar; The Form of the Fourth is like, saith he, the Son of God, Dan. 3. 25. To us a Son is Born, Esay, 9. 6. In the New Testament concerning the Son there needs no peculiar Quotation; Concerning the Holy Blessed, and Increated Spirit; He is upon All Grander Occasions spoken of under this Highest Appellation; The Spirit of God, in both Testaments.

This then is, as the Apostle calls it, the *nowavia*, the Communion of this great Myllery, wherein the Angels themselves in their High st Exaltations; Principalities, and Powers in Heavenly places participate, Ephes. 3. 9. and receive clearer Manifestations from the Church, that is, from the more Visible, and Illustrious Efficacies proceeding from the Father, through the Son, by the Spirit. For our Redemption and Salvation according to the Gospel hath brought forth this Abyss of Truth in the Divine Being into all that Light, and Lustre, wherein it is Reveald to us, which was before Hid in God; whilst therefore the Three are often Represented Distinct, they are as Evidently, and Undeniably made known to be the One God.

Their Representation, as Distinct, and yet together is often given to us in the New Testament most Emphatically, and undeniably in all the Kinds of Order or Method; Sometimes in the most Natural Progressive Order; as in the Formulary of Baptism, In the Name of the Father, of the Son, of the Holy Spirit, Matt. 28. 19 In that great Doctrine or Plat-form of this Truth, 1 John 5. 7. There are Three that bear Record in Heaven, the Father, the Word, and the Spirit; and These Three are One: Sometimes it is given to us in a Reverse, and Retroflex Order, as 1 Cor. 12. 4, 5, 6. There are Diversities of gifts, but the same Spirit; There are differences of Administrations, but the same Lord; There are Diversities of Operations, but it is the same God, who worketh All in All, v z. All the Varieties of Operations, and in All those who partake of Them; a very Eminent Assurance of the Distinctness,

ness, the Oneness, and the joynt Supremacy ; seeing the Apostle Fixes the *sameness* so on every one, by those Great Titles, Spirit, Lord, God ; the Gifts, Administrations, Operations are All of one Divine Kind, and Descent, however various among themselves, Deriving from one Fountain ; The Saints of Christ are every one under the same Influence, of *The Spirit, The Lord God ; Else ; The same* had not its due place in the Apostles Discourse : Again, we have the *Three* distinct in an order, so mix'd, that the *Son* is plac'd First, and the *Father* in the middle, and the *Spirit* last, as in that Formulary of Blessing ; *The Grace of the Lord Jesus Christ, the Love of God, the Communion of the Holy Spirit, 2 Cor. 13. 14.* Lastly, We have this Traverse in the Order ; the *Father* is plac'd ultimately, the *Spirit* in the middle, and the *Son* first, *Ephes. 3. 18.* Through him, the *Lord Jesus, we have Access through one Spirit to the Father.* It adds to the weight of this Distinct Representation of the *Three One* ; that the Appearance, as to the outward sense, was Condescended to give the strongest Assurance, we are capable of, at the Baptism of our Lord Jesus Christ ; The *Son* was, as in Human Nature, Baptiz'd ; The *Spirit* Descended as a Dove ; The *Father* gave out an Audible Voice from Heaven ; Consecrating the *Son* our High Priest for evermore ; *This is my Beloved Son, in whom I am well pleased, Matt 3. 16, 17.* From which appearance of the *Three-One*, the Formulary of Baptism first nam'd, as from an Exemplar is Taken.

When we then, and the Adversaries of this Truth Center together in Scripture, as the word of God ; we therein Find, that the Highest Expression of the Nature of God is *Holiness ; Holy, Holy, Holy, Esay. 6. 3.* This is the uninterrupted Acclamation of Angels to him ; Creatures nearest to, and who know most of him ; Receiving Immediate Dictates from him concerning himself ; This *Holiness* we find by all his word, is separation to himself, from all things, whatever, but himself ; according to that receiv'd saying ; *Quicquid in Deo est, est ipse Deus*, God is nothing but himself, or is himself, All to himself ; *I am that I am* ; and hereupon he is so often Syled a Jealous God, Jealous of the least approach to him by any thing, not himself as in any Mixture with his Being, so in any Joynt Interest in his Glory. That God then in his Word should Explicate himself so continually in the *Father, the Son, and the Spirit, One* ; and which is much to be observ'd, that this very Acclamation

tion of the Angels, should be by our Lord Jesus Christ applied to his own Glory, *John 12. 41.* and that *Holy Spirit*, and the *Spirit of Holiness* is the Essential Style of the *Holy Spirit*; and that the Lines of the Order of Representation should so every way Cut themselves to shew the Incomprehensible Union; That lastly he should condescend to Sense, by an *Appearance to the Eye*, and a *Voice to the Ear of Sense* in the *Father*, the *Son*, and the *Spirit* together; It may be offered in Appeal to the sense of All Mankind, whether all this can be consistent with the *Holy, Holy, Holy God*, infinitely *Jealous* of his own *Holiness*; and in his own Word; except that he would assure all his Servants, that the *One God* is only Truly Known, and Worshipped in the *Father*, the *Word*, and the *Spirit*, who are *One*.

But further, the Divine Being, we know is Eternal, and Independent upon any Creature, or intended Creation; That the One God the *Father, Son and Spirit*, is, was and shall be from Eternity to Eternity; This necessarily therefore assures the Infinite Happiness, Fruition, most Blessed Society, The Divine Being had in it self; not in a Solitude, but in a Communion and Communication of Being; and in an Infinite Co-Ordination, in Regard of Essence, and not a Subordination; and yet to the glory of it self, in a Subordination, in Regard of the *Three Distinct*, not lessening the Co-ordination. For the *Father*, a Name of Supreme Authority, hath to the Glory of the *Divine Being*, the Infinite Obedience of an Infinite Son; Reflecting his own glory Eternally upon himself, as the *Brightness*, or *Splendor* of his *Glory*, Eternally Serving him, Obeying him in this Reflexion; and as the Express Character or Anitype of his *Hypostasis*, *Heb. 1. 3. Who doth nothing of Himself, but what he seeth the Father do*; He Reflects All upon him by this Infinite Obedience; For he doth whatever the *Father* doth, Infinitely *Likewise*, *John 5. 19, 20. Who, as he Heareth, so he Judgeth and seeks not his own Will, but the Fathers, and in this Co-ordinate Subordination, may be understood to say, My Father is greater, than I.* For that, It does not derogate from the Glory of the *Divine Nature* in the *Son* herein appears; In that the Glory of the *Father*, that cannot be dependent, but upon himself is in his *Son*; without which he could not be such a *Father*. That he may be a *Father* like himself; he must have a *Son*, who is Himself; great as Himself in Essence, but himself greater as a *Father*. *My Father and I am one, John 10. 30.* As a *Father* therefore of Infinite Wisdom, God only

Wife, his Son is the Eternal Wisdom brought up with him, *Eternally Begotten*; The Eternal Reason, or intellectual Word; The *Logos*, *John 1*. Who alone knows the *Father*, and *Reveals* him; It is the Essential Glory of the *Father* to know his Son, as the *Infinite God*, *Knowing*, and *Known* of Him. As the *Father knoweth me*, so know I the *Father*, *Jo. 10. 15*. It is the Essential Glory of the *Father* to Love the *Son*, and of the *Son*, to be so *Loved*, and in that *Love*, the *Father sheweth him all he doeth*. God is, because he hath such a Son, stiled, *God the Father*, shewing his Son with himself; And to shew the *Divine Nature*, and the *Father* are *Distinct*, and that his Son is *One* with him, we Read *Col. 2. 2*. of the *Mystery of God*, and of the *Father*, and of *Christ*; *Christ* is the Son of the *Father in Truth*, as he is the *Eternal Wisdom*, and *Word*; The Son of the *Father in Love*, as he is *Ininitely Loved* by the *Father*. The only begotten Son in the Bosom of the *Father*; *The Beloved*; Who can without a Volume Collect the abundance of Scripture in the very bulk of Expression? For I have not spoken the half; and in the *Valew the VWorld is not able to contain it*.

The Third *Distinct*, God the *Divine Spirit*, is not so necessary, as it seems to me to be spoken of by way of proof; For who can *Rationally* so much, as *Conceive*; The *Spirit of God* is a *Created Spirit*; Is not the *Spirit of every Being* of the *Excellency* of that *Being*? As the *Apostle* says, *Who knows the Things of a man*, but the *Spirit of a man*, that is within him, and is himself? Even so the *Spirit of God* only knows the *Things of God*; *The Spirit of God searcheth All things*, even the deep things of *God*, who then can the *Spirit of God* be, but *God*? *God knoweth the mind of his Spirit*. It is more, To prove the *Spirit* is *Distinct* from *God*: Now this *Spirit* proceedeth from the *Father*, the *Spirit of the Son*, the *Spirit* whom the *Father sends in Christs Name*, and whom *Christ sends from the Father*, and who *glorifies Christ in taking the Things of Christ*, and gives to his *Servants*; The *Spirit of Holiness*, of *Truth*, the *Eternal Spirit*. If words can make any thing clear, this is made clear unto us; That the *Spirit* is *God*; That he is one with the *Father*; and with the *Son*; and therefore the *Son* and the *Father* also are *One*, and yet the *Spirit* is *Distinct*; For the *Father* sends him in the *Sons Name*, the *Son* sends him from the *Father*; He therefore, as we may humbly *Conceive*, as he is the *Mighty Power*, *Efficacy*, *Operation*, *Finger*, *Executing the Will* of the *Father*, and the *Son*, and so speaks nothing of *Himself*, but as he hears from the *Father*, and from the *Son*; so he, as a
Third,

Third, fills up Infinitely, and unexpressibly the Union of the Father and the Son, in, and with himself; One with the Father, and with the Son. And therefore here the Word of God stays, and names no more in this Union; which is Reason enough to us, who cannot search out the Almighty to Perfection, to Rest in Divine Revelation, and not to say, why not Infinites in Number? That speaks, say they, most Perfection; But every word of God is pure, we dare not add to his words, least we are found Lyars unto him; we dare not be too bold with the Word, Persons, or any other Ombrage of this Mystery; All being too short, that is Finite to Refemble Infinite: though every one may help himself, as he finds help not disagreeing from the Word of God; I choose rather to acquiesce in the Scripture words; Three Distinct; yet One: Distinct, yet Subsisting, acting in one Essence, Understanding, Will, Infinite Efficacy, Executive Power, or Energy.

And thus there is a most Holy, and Infinitely Wise Oeconomy, Communion, or Communication of this Mystery by the Gospel; even Principalities and Powers, in Heavenly places, Learning from the Church the manifold Wisdom of the Divine Being; For hereby the Blessed Godhead, or Divine Nature over All Blessed for ever is Lifted up in the Father above all Heights; and not in the least degraded in the Son, or the Spirit; For that Infinite Glory of the Father comes back, and so through the Son Immensely Rests in the Spirit; from whom it returns through the Son upon the Father, by an Unfathomable Circulation in all the Operations *ad Intra*, or *Immanent Actions*, Actions abiding within the Father, the Son, and the Spirit; and in all Operations, *ad Extra*, or towards the whole Creation, particularly Exemplified in the Children of Men; so that the Acts of Supreme Authority Flow from the Father, not as God; (For there is an Infinite Co-equality of the Father, the Son, and the Spirit in the God head,) but as the Father; and so they return to him, as the Supreme End; For we have by Christ an Access to the Father through One Spirit: And herein the Glory of the Godhead is Exalted above all Blessing, and Praise of Created Beings, and this is Infinitely to the Glory of the Son, and of the Spirit because to the Glory of the Father; with whom they are One in the Godhead; and also as the Son is the Son of the Father so Exalted; and the Spirit, the Spirit proceeding from the Father, and the Spirit of the Son, sent by him from the Father; For herein the Spirit glorifies,

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rifies the Son, and the Son the Father, and the Father glorifies the Son, and through the Son the Spirit: For in All Things the Son says to the Father; *Glorify thy Name*, and the Father says, *I have Glorified it*, and *I will Glorify it again*; And if the Father is Glorified in the Son, he will Glorify him in himself, and straight way will Glorify him, John 13. 31, 32. and so sends the Spirit.

And thus the Infinite, and Eternal Being is made known to us in his Word; So that when we in any Part of it find God (as in what part do we not) we know God is the Father, the Son, and the Spirit; and we know no God who is not so; so when we meet the word Father, in that Full, and Absolute Sense, as only to be another word for God; Even the Son, and the Spirit are Our Father, which is in Heaven, and the Father of Heaven, and Earth and so Jehovah or Lord, Lord of Heaven and Earth, in Absolute Sense; But when God is call'd the Father of Christ, or Christ call'd, the Son of God; That is; of the Father, *One God with the Son*; and when Christ is call'd the Son, it leads to the Father, *One God with the Son*, as also with the Spirit; when we make our Approach, and have Access to the Father by the Son through the Spirit, yet even then, we do not so appropriate the Divine Essence, or the words that express that Essence, but that we know the Son, and the Spirit with the Father are the *One God*; and we come to the Father, who with the Son and the Spirit is the *One God*; when we come through the Spirit, we come through him, who is *One God with the Father*, and the Son; and if the Son were not God, with the Father, we could not come by him, to the Father; or if the Spirit were not God, we could not come through him to the Father by the Son. This is the Communion or Communication of that Mystery: But it is most Remarkable, the Scriptures guide us to preserve our Minds from Distraction, to Ascend up, Right to the Father, as the Head of Unity; not as more God, or Absolutely Greater; but greater as the Communication of this Mystery in this Order infers necessarily; even as Father, is a Name, in Order, Supreme; but still we know the Father is *One with the Son and Spirit*, and they with him; and the Thoughts of him, as a Father, lead us continually to the Thoughts of Christ, and of the Spirit, by whom, and through whom we Come; and because we so come by them, we know they are *One God with the Father*.

It is true, the Lord Jesus Christ hath together with that Name, that no one knows, but he that hath it, many Names, and Representations, even as many Crowns, Rev. 19. 12. He is the *One True*
God

God with the Father, and the Spirit; He is the *Eternal Son*, or *Word*; He is *Man*; He is the *One Mediator*, *God-man*, as the *Eternal Son* and *Word*; He sustain'd that Name, *God-man* even in Eternity; He was the *Lamb slain from the Foundation of the World*; He became *Man* in the *Fullness of Time* in a State of *Humiliation*; Now in a State of *Exaltation*; He shall *Appear* in the *Glory of his Kingdom*, the *great Son of Man*. This manifold *Wisdom of God*, concerning the *Son*, causes a great *Variety of Expression* concerning *Christ*; which if either *Confounded*, or *Regarded* in one part, and not another, it *Leads us into Dangerous Error*, and *Mistake*; but if *Rightly*, and *Judiciously*, we *Apprehend* this *Mystery of God the Father*, and of *Christ*, it shews the *Admirable Harmony* in the *Oeconomy of this Truth*. The *Spirit proceeding from the Father*, and being the *Spirit of the Son*, and no where *tyld the Image* either of the *Father* or of the *Son*; he is spoken of in *Scripture*, with greater *Simplicity*, and *Plainness*, as the *mighty Power and Energy*, by which the *Father and the Son work all after the Council of his own Will*, and yet according to the *Spirits own Will* also, *1 Cor. 12. 11. Heb. 2. 4. who Breaths where he will, John 3. 12.* And therefore because he is the *Ultimate Energy* of the *Father*, and of the *Son*, the *Blasphemy* against him is *unpardonable, Matt. 12.* which shews both his *Distinctness* and his *Supremacy*. But because the *Scripture* hath *Reason and Occasion* in this *Oeconomy* to shew the *Variegation of the manifold Wisdom of God in Christ*, therefore the *Apostle* in especial, places the *Mystery in God and the Father, and Christ*; and *Recommends* so much, not the *Speculation*, but the *Inward, Consolatory Firmness and Fixedness* in it, *That your Hearts may be comforted and knit, even Consolidated in this Mystery into humble Union with the Father, and the Son, with whom our Fellowship is to be*! *John 1. 7. Unto, and so through, All Riches of Plerophory, or Full sayl, Colos. 2. 2. Assurance of this Mystery of God, the Father, and Christ, of which the Spirit Glorifying Christ, takes and shews to us.* And herein are *hid the Treasures of Wisdom and Knowledge*, to such abundance, that this is but a little, of what now might be said; but how much more in the State of *Holy Spirits*, wherein we shall *Hear things now Impossible to be uttered, 2 Cor. 12. 4. and in the glorious Kingdom of Christ, The Kingdom of God, All in All!* These things will lye open that cannot now be *Comprehended*, much less *expressed*: So great *Riches of Truth and Consolation*, do the *Adversaries* of this *Truth* Attempt to rob us of.

Now

Now according to all this Infinite Oneness of the Father the Son and the Spirit, which we know must be Eternal (because there, can be no Change in God) hath the Scripture drawn out the Oeconomy of the Revelation of this Mystery ; consisting both of the Revelation it self, and the Scheme of the Free purposes of God in the Father, the Son, the Spirit ; The Mystery it self is Essential, and Eternal in the Foundation of it, in the Father in Christ, in the Spirit ; and so is not an Oeconomy which Implies free Disposition ; but from Everlasting to Everlasting, as in it self, is Everlasting Truth and Essence ; And the Oeconomy or the Communion of it in Divine Revelation is according to it as in Eternity ; And hereby we know the Mystery in the Foundation of it is Eternal ; because, as Scripture Reveals the Oeconomy or the Communion of it, It Reveals it All laid in Eternity ; The purpose of Creation, Predestination, Election, Adoption are all laid in Eternity as from the Father, in and by the Son through the Spirit ; The Sacrifice of Redemption is Pre represented ; and as so Pre-represented sustain'd by Christ in Eternity , himself the Eternal Word, and Son ; For he is the Lamb slain before the Foundation of the World ; The Covenant Founded in this Sacrifice is an Everlasting Covenant ; The Grace was given in Christ before the World began ; The Sanctification of the Spirit is through, and according to Election by the Fore, even, Eternal Fore-knowledge of God the Father ; If then all the Oeconomy of Salvation Built upon this Oneness and Distinctness of the Father, of the Son, and of the Spirit be Eternal, it self then must be Eternal.

And as the Revelation or Communion of this Mystery in, and by the Word of God, is thus given : So the Things done are Revealed to us, to be done according to the Eternal Portraiture of Them. God Created all things by Jesus Christ : All things were made by him, and for him. By him he made the Worlds : He garnished the Heavens by his Spirit, Job 26 13. He hath made us Accepted in the Beloved ; We are justified freely by his Grace through the Redemption that is in Jesus Christ : In whom we have Redemption in his Blood, even the forgiveness of sins, according to the Riches of his Grace : Having foreknown, he hath Called, Justified and so, as Scripture every where tells us, sanctified by his Spirit. Glorified. These things are so overflowing throughout the Scripture, that Time would fail, much more this short Discourse, to repeat them ; and yet there is much more, than such shallow Understandings as ours can find out, or our more confined words declare.

of our Lord Jesus Christ

And as All these flow from *Eternity into Time* so they Re-flow out of *Time into Eternity*, in *Eternal Life*, *Eternal Glory*, an *Inheritance undefiled*, and that *fades not away*; into an *Everlasting Kingdom of the Great Son of Man*, The *Heir of all things*, united to the *Eternal Son*; that in *him*, even *him*, and *his Kingdom*, in the *fullness of Times*, or of *All Time*, All things may be Re-capitulated; a *Kingdom* not ending, but after its full Time of *Illustrious Show*, and *Appearance*, *Render'd up to God and the Father*, the ultimate point, even as the *Head of this Union*; that *God One in the Eternal Father, Word and Spirit*, may be *All in All* for ever.

Thus this great *Mystery* is not a *Pale*, *Lean*, *Spinoſe*, *Systematical Principle*, or *Article*, or *Contemplation*; but like *Trust*, *Riches*, *Theology*, cal'd down out of the *Clouds*. It is a *Wisdom*, a *Truth* Enrich'd with *All*, that the *Inward Sense* of our *Minds*, or *Conſciences*, or *Hearts* know to be *Great*, *Intellectual*, *Spiritual*, *Divine*, worthy of *God*; suited to *Immortal Spirits*; Full of *Greatest Consolation*; *Ennobling*, and *Greatning* our *Minds* above this *World*, and all things below; *Obligatory* to *All Love*, *Service*, and *Obedience*; and in all these Full of *Richest Assurance*, even that *Plerophory of Assurance* I nam'd before, concerning the *True God*, and *Eternal Life*; and in *All* these we Find the *Father*, as the very *Name* imports; *Original*, *Supreme* as *Original*; *First*; and *Last*, as all *Returns* to his *Glory*; yet ſo, that the *Circulation* can be only perform'd by his *Son*, himſelf; his *Spirit*, himſelf; none elſe could *Dye* to *Satisfy Infinite Juſtice*; none elſe can *Intercede* for us; none elſe can ſanctify, or *Intercede within us*; But the very *Original Original* (if I may ſo ſp.ak, and which is much to be obſerv'd,) is the *One God*; wherein the *Son* and *Spirit* is *One* with the *Father*; and ſo is the very laſt point, *God*; as the *Apoſtle ſhews*; For after he had ſpoke of the *Kingdom* return'd to *God*, even the *Father*; He adds, that *God*; even the *Father*, the *Son*, the *Spirit*, may be *All in All*, 1 Cor. 15. 28. *Chriſt* therefore as *One God* with the *Father*, even as the *Father*, is Styl'd the *First* and the *Last*, Although the *Father* as the *Father* is *Supereminently* ſo in the *Subordination*; yet in the *Co ordination* *Chriſt* is even as the *Father*, the *First*, the *Last*. Rev. 1. 17.

Let us then, to draw up *All this Argumentative Part* into a *Conclusion*. Having firſt *Fixed* theſe *Points*, that *Scripture* is

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Gods own word, and so shall Decide in this Grand Truth, That Scripture Declares God is *One*; that he will not *give his glory to another*; that he is *Holy, Holy, Holy*, in being Infinitely Separated in his Nature, and Essence from all Created Being; that he is Jealous of his Glory being given to any other; If then he hath call'd himself in his word, to Distinguish himself, and yet to shew his Communion; God the Father; If he hath so often Nam'd his Son and Spirit, Names conveying to us sameness of Essence, and yet Distinctness; if he hath call'd them in his word *Jehovah*; God; God over All Blessed for ever; Saviour; God our Saviour; If Omnipotency, Omniscieny be Attributed to them, Omnipresence Eternity; as in so many Scriptures often Recited on this Subject; If Creation, Election Redemption, Justification, Sanctification, Glorification be from them, by them; if Faith, Love, Trust, Obedience be Commanded to them; and as to Those, who as most Distinct know it, accept it, Receive it; or Judge, and Condemn the neglect, and refusal; who have the sentence of Eternal Life, Death and Condemnation; and of any present Judgment, as particularly in Lying to the Holy Spirit, Acts 5. Punish'd with present Death; I desire to know, how we can have not only Rational, but more inward Assuring Arguments, Adequated to All our Being, and yet far exceeding what we can ask or think! Especially I would single out Christs giving Eternal Life: What can the Eternal God, or the Father do more for us? Or, How can we Love God more, than to be Constrain'd, Transported every way by that Love; or under a greater Obligation, than having our Lives given us by his Death; or under a greater Curse of not Loving, than an Anathema Maran-Atha: Or how can we return our selves more to God, than to Live to him, who Dyed for us; what more have such Created Beings here to offer to God in the highest Apprehension of him, than that? If then All these are in undoubted Matter of Fact, given to the Son, according to the Scripture Revelation in the Things proper to him; and to the Spirit, in the Things proper to the Spirit; I demand, How God can be a Jealous God, not giving his glory to another, be Holy, Holy, Holy to himself; and yet speak thus of, and thus Command to his Son, and to his Spirit, if they are not one God, with himself? These things are All so much to our very Hearts, that though an Adversary should never so much perplex our Heads with Cavils arising from our Ignorance of the Divine Being; from which Lye all these first Start, and from not Comparing Scripture with Scripture in all its Representations;

we must yet needs know that Jesus Christ, as the *Eternal Word*, hath the *words of Eternal Life*; and so concerning the *Spirit*; and *Find*, as I have said, our Hearts are not Distracted, but United in *Communion* with the *Father* by *Communion* with the *Son*, and with the *Spirit*. So we are at rest among the billows, and Waves, that the unquiet Wits and restless Spirits of Men, either out of *Scruple*, or *Profaness* throw up; This great Truth is a *River*, whose *streams* make glad our *Souls* now, and shall do the whole *City of God*, in the *Kingdom of Jesus Christ*.

Thus the *Divine Being* is supremely serv'd, satisfy'd, glorify'd by itself; This is worthy of his Greatness, lifted up above *All Blessing and Praise* but his own; secure of his own *Glory*, and *Eternal Fruition*. All being in him self; For he put no *Trust* in his servants, and his lowliest *Angels* be charged with *Folly*; That no *Flesh* can Boast in his presence, or say, *I have given to God*, let it be *Recompensed me*, as *Proud, Created Being* is Apt to do: Thus before *Angels*, and men is the most *Absolute Exemplar* of giving glory to *God*, given by his own *Son* and *Spirit*, Set in the most glorious *Light* without shade of *Turning*; and thus is the *Salvation* of his *Elect Angels*, and *Men* secur'd in safe Hands, compr'd in *Everlasting Arms*, that will not let them slip.

To make the *Glory of God*, and the *Father*, yet to the utmost *Illustrious*; The *Son* United to himself *Created Human Nature*, without any confusion with his *Divine Nature*; that in him as so prepar'd for it, the *Infinite Obedience*, and *Subordination* of the *Eternal Son* to the *Father* might be seen to *Angels* and *Men*; and therein also the *Eternal Love* of the *Father* to the *Son*, and his *Glory* in the *Glory* of his *Son*: And even as the *Eternal Son* took upon him to be the *Son of Man*, so he hath *Estated* upon him the *Glory of a Kingdom* of a *Thousand years*, on purpose to shew his *Glory*, as the *Son of Man*; because therein he *Humbled himself*, and was *obedient to Death*, even of the *Cross*; and because the *Spirit* is the *Spirit of the Son*, whom he sends from the *Father*, who glorifies the *Son*; therefore did the *Holy Spirit* rest upon *Christ*, as the *Son of Man*; and is one with the *Son* in all the *Glory*, he does to the *Father*. On the *Height*, and the *Depth* of this *Mystery*: How unsearchable is it. Of this *One God* in the *Father*, the *Son*, and the *Spirit* Are *All things*, and by, Through, To himself is *Glory* for *Ever*, and therefore, Oh let it be given by us his servants for *Ever*, and *Ever*.

To draw up the whole now to a *Conclusion*; The great Thing, the *Adversaries* pretend to, is the *Magnifying* the *Fa-*

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ther of our Lord Jesus Christ, as the only True Supreme God; how far the Doctrine of the Scripture herein goes to their Satisfaction in our giving Adoration, and Directing our selves to the Father as the Head of Unity; and in whom the *Eternal Son* and *Spirit* give glory to the Divine Nature and so Redounding again on the *Blessed Son* and *Spirit*, hath been shewn; In the mean Time, these Scriptures which they with us own to be the Word of God; making known to us the *Eternal Son*, and *Spirit* in such supreme Excellencies, obligation, upon us; and drawing out such Acts of Love, Faith, Worship, Obedience, Dedication of our selves by *Living*, *o, walking in*; as our Hearts know, we cannot send forth greater and higher to the True God; Their denial of them runs us into the old *Pagan* Distinctions between their Supreme Deity, their *Demons* and *Heroes*; or of the Later *Antichristian Pagans*, the *Papists* in their *Latria* and *Dulia*, their higher services to God, Lower to Angels, Saints, the Virgin *Mary*, and *Images*; By the *Arrian* and *Socinian* Doctrines, a worse than *Procrustian* Cruelty is exercised upon us; For first all our Powers are stretch'd, and forc'd our beyond the true Extent, to *Christ*, and to the *Holy Spirit*, as to the True God; and then cut off by these Unitarians most particularly, with whom we have now to deal, and who more Eminently would draw the Scriptures into the Conspiracy; but we have other Assurances concerning the Truth and Faithfulness of Scriptures, where we securely Rest: Although we know, God even in this *Mystery dwells in a Light*, no one can Approach to, whom no Man hath seen, or can see; to whom be Glory for ever. We also most humbly Acknowledge, no Man can Truly according to this *Mystery*, call *Christ* Lord, but by this very *Increated Spirit* of God; and therefore we do not; Humbly knowing this, and what *Spirit* the *Gospel* is of; call for Fire from Heaven in a fury or Outrage, of Persecution against the Denyers of it; but are satisfied in taking heed of such Receiving them, as Teachers into our Houses, or blinding them God speed, as should give any Testimony or Consent to their evil Deeds. For we well know, No man forsaking by that *Blessed Spirit* of the Father and the Son, can call *Christ* Accus'd, that is, an *Idol*, When worshipped according to Scripture, by denying him the True God with the Father; or that a Limited Honour is only due to him; and so we are in danger of *Idolatry*; and the wrath of the only True God, for doing what his Word Encourages to the utmost in doing; Or if they say, Our utmost is allowed; yet we are Debased still; We have not the Honour, or Comfort of serving the

the True God. But *Idols* are to be Destroyed from under the Heavens of the Lord, so they must needs make Christ, and the Spirit, who deny them to be God; it we give them but the very Worship, Scripture Commands us; which we know, can be given alone to the True God: For we are assur'd, we can Worship none, *Live to none*, as our Redeemer in his Blood, in his Sacrifice, appearing in Heaven for us, in giving us Eternal Life; walk in, *Live in no Spirit*, Sanctifying, Saving us up to the Day of Redemption, raising us from the Dead, Interceding within us to the Father, but the True God; and these are Attributed to the Son, and to the Spirit, one God with the Father; so that if any one have not the Son, he hath not the Father, and if any one hath not the Spirit of the Son, he is none of his.

Now with All these Scriptures, Such, as express Some call'd Gods; as Angels, Kings, Magistrates; much more Idols; will no more Ballance, as the Adversaries would have them, than Earth can Weigh against Heaven, Time against Eternity, or Nothing against True Being.

I will now close All with a brief Reflexion upon the state of the Profession of Christianity in relation to this so Fundamental a Principle of the Gospel, and Doctrine of Christ; It is therefore deeply to be Apprehended, that, as in the Profession of Christianity, a grand *Antichrist* was to Arise, that should Counterfeit our Lord Christ; in his Priesthood; his Prophetick Office; and his Kingdom in the Counterfeit *Fifth Monarchy*, even the Roman Papacy; and so while it confessed Christ come in the *Flesh*, yet should so Evacuate All, that it should be in Effect a denial of his Being come in the *Flesh*: Of this *Antichrist* God was pleas'd to give notice by such *Antichrists*, that under a profession of some parts of Christianity, yet levied a bold Denial of Jesus Christ, as the Son of God, that was Foretold should Appear; These *Antichrists* openly denied Him; therefore as the great *Antichrist* was to Appear in the last Time, so the open *Antichrists* appear'd also to give notice of him at the same Time. According to this, the Apostle John saith, 1 John 2. 18. *Little Children; It is the last Time, and as ye have heard that Antichrist should come, viz. in the Last Time; even now there are many Antichrists* fore-shewing the last Time, in which the great *Antichrist* was to Appear, and the Spirit of *Antichrist* is already in the World, c. 4. 3. One shew the other: Accordingly, as the Apostle Paul said, 2 Thes. 2. 7, *The mystery of Iniquity did already*; So there were even now, as the Apostle John says, *Many Antichrists*

tychists, Ebion, Cerintbus, &c. As Ecclesiastick History tells us,
 but the presence of the Apostles, and of Apostolick Men, then kept
 them down; In the Christian Empire, when Antichrist was
 near coming to his own Times, the Christian World groan'd
 under the Weight of Universal *Arrianism*: At the very 437;
 where I pitch the 1260 years of the Apostasy Begun, *Gensericus,*
 the *Vandall-King* Resolv'd, by an *Arrian Persecution* to have Rooted
 the Faith of God Manifested in the Flesh, out of the World: As
 a Pledg of the Witnesses putting on Sackcloth, He put many
 to Death; and so the *Barbarian Kings* continued to the very Fall
 of the Christian Empire; Then the Antichristian Beast entred
 his Proper Kingdom: When the Papal Supremacy was fixed
 606. The *Mahometan Unitarian Empire*, rising out of the smoke
 of the *Papal Abiss*, Rev 9. 1, 11. wa. Founded 622 Intimat-
 ed, as some Learned Think, in the *Abaddon*, signifying One-
 ness*; since the Reformation, *Socinian* and *Arrian Unitarianism* have
 Vyed one anther, to shew the Apostasy's Times not Expired; At
 1697 the end of those Times, All Spirits Denying the Son of God
 shall be Damned to Everlasting Darkness, from which they Rise;
 and the Kingdom of the Great Son of Man, God over All, Blessed for
 Ever, shall enter its Succession, Even so Lord Jesus Come Quickly.

* Dr. More,
 on Rev. 9.

The End.